# AN ENQUIRY INTO THE PLAN AND PRETENSIONS OF Mr. SHERIDAN.

*Grammaticus, Rhetor, Geometres, Pictor, Aliptes,*
*Augur, Schoenobates, Medicus, Magus*—— Juv. Sat. 3.

For the Benefit of the good People of *Ireland*;

All ye, who Wisdom would acquire,
More, than e'er could a Muse inspire,
Or Lettred Art, or Cunning Skill,
Come, and Equip you at your will.
Would ye have Ayre, or Dance, or Sonnet?
Say but the Word, and I have done it.
Or must ye gabble Greek and Latin?
No Man to learn can put you pat in.
Or would ye in a whiff hie o'er
To Gallic or Italian Shore?
Or would ye Galen would ye be,
And [illegible] earn the Golden Fee?
Or [illegible] Fame in Fields of War?
Or [illegible] at Bar?
Or [illegible] Renown,
[illegible] Gown?
[illegible] with to shew,
[illegible] Senator, or Beau,
[illegible], or Blade of Spirit,
Choose Vivian's Art, Cassell's Merit:
Your Self, good Folk—Ye need not grudge it——
I've every one o' 'em in my Budgit.

DUBLIN:
Printed in the Year [illegible].

# AN
# ENQUIRY
## INTO THE
# PLAN
## AND
# PRETENSIONS
## OF
# Mr. SHERIDAN.

BRITISH MUSEUM

All ye, who Wisdom's Paths pursue,
Mere, than e'er could a Muse inspire,
Or learned Art, or Cunning Skill,
Come; and Equip you at your will.
Would ye have Arts, or Dance, or Song?
Say but the Word, and I have done it.
Or must ye gabble Greek and Latin?
No Man so soon can put you pat in.
Or would ye in a wilder Air
To Celtic or Italian Shore?
Or wise as Galen would ye be,
And fairly earn the Golden Fee?
Or valiant Hero in Field of War?
Or Statesman in Pulpit or at Bar?
Or Lawgiver to Lands unknown,
Invested round in Burgher's Gown?
Mere Arts or Feats ye wish to shew,
Pilot, Lawyer, Senator, or Beau.
Accomplish'd Rival, or Blade of Spirit;
Unlock Time's Vast, Occult's Mine:
Have Gold, good Folk—— Ye need not grudge it——
I've every one of 'em in my Budget.

DUBLIN:
Printed in the Year 1758.

MR. *Sheridan* has declared, *Faulkner*'s Journal Jan. 31ſt, that he hopes to be excuſed, if he does not enter the Liſts with anonymous Writers. Why then has not the Author of this Enquiry prefixed his Name to it? Has not this the appearance of his throwing down the Gauntlet, becauſe he knows there is not a Champion to take it up? But, not to ſay that Mr. *Sheridan* is too young a Lawgiver to be ſo ſoon obeyed implicitly, the Public will be pleaſed to obſerve that there is a conſiderable difference between publiſhing Anecdotes of a Man, without a voucher to make them good, and examining a Scheme, which he has himſelf offered to the World. For the ſtrength of Arguments depends not on Authority; and what is really forcible and convincing, will, however inſignificant the Author may appear to be whenknown, be ſtill forcible and convincing. And therefore with regard to the Merits of this Enquiry, it is not of the leaſt moment, who the Writer is. The Weapons he employs are not borrowed from the Quiver of Calumny; nor would he chooſe to rake in the private hiſtory of any perſon, in ſearch of reproach. Mr. *Sheridan*'s own Proceedings, Mr. *Sheridan*'s own Words, Proceedings, Words, publickly avowed by him, are the mark he has in view. He draws from the life; and if the Picture is like, if the Features and Ayre of Mr. *Sheridan* are here, no matter who was the Limner.

AN

# ENQUIRY, &c.

THE Eſtabliſhment of a National Academy in this Kingdom, for the ſeveral Purpoſes of Education, would, confeſſedly, be of ſuch importance to the Public Weal, that every Perſon, who wiſhes well to his Country, is diſpoſed to treat with tenderneſs a Propoſal, that ſeems to lead to this. Hence, doubtleſs, the applauſe given to a certain Plan, now the ſubject of this Enquiry. The regard, which an Attempt to an Eſtabliſhment of this kind juſtly claims, was, very naturally, transferred to the Man, who came, ſaid he, prepared to lay the Foundation-Stone. His aſſumed Errand caſt a covering over all his defects, and cloathed him with Authority.——And even now, exceptionable as his deſigns may be found, the Writer of this ſincerely hopes, that the Thoughts of ſuch an Academy may not, like many other Schemes of good tendency, be ſuffered, becauſe at firſt viciouſly digeſted, to die away: But rather, that the Public Spirit, which, on this poor and mean-ſeeming occaſion, has blazed forth in the nobleſt manner, far from being damped by any detection of Ignorance and Inſidious Views in the Projector, may exert itſelf with encreaſed vigor, at a time, when its moſt powerful Influence is, evidently, ſo much wanted, and ſettle at length into an enlivening genial Warmth, of real and laſting beneficence to this diſtreſſed Country.

Whatever diſrepute therefore the Conſideration of the Purpoſes of the Undertaker may bring on him, let not the Undertaking fall neglected. It is not to him the Scheme owes its birth. It is a Scheme, long ere this, known to be wanted; a Scheme, by ſome of the beſt Friends of Ireland often thought of, often recommended. Let it only ſet out properly—Let it's Beginnings be promiſing; and Perſons enough ſhall there be found, willing, able, to employ themſelves for the ſucceſs of it. And then indeed, this tender Scyon, which, if now put down injudiciouſly and into ill-prepared ſoil, and abandoned to mercenary management, ſoon muſt periſh, may, with the advantage of a friendly aſpect, and under the cheriſhing care of a fond and ſkilful hand, grow into a tree deep-rooted and flouriſhing, which not only ſhall ſpread its ſheltering branches over this Iſle, but may even enrich the wide circuit of the Britiſh Dominions with the happy Fruits, that ſhall be gathered from it.

To the honour of our Projector it muſt withall be acknowledged, that he has ſhewn himſelf moſt clear-ſighted, as to the Importance of a National Academy, and the Title it might juſtly plead to the National Favour. But then his deſign evidently was, to avail himſelf of this, in order to other purpoſes. This was a lure he artfully threw out. His real Plan was—to ſerve himſelf; and, after he had collected materials, under pretence of erecting ſome Noble Edifice for Public Uſe, to get up a little ſnug lodge for his own convenience. But the Inſpirer of Wicked Schemes ſometimes leaves his beſt Friends in the lurch. And ſo it happened, that the Maſk, which our Hero had faſtened on with wonderful *adreſſe*, ſoon ſlipped aſide, and ſhewed his naked viſage.

Accordingly, in his firſt Oration his Story of an Academy-Plan went on glib enough. The Excellence, the Neceſſity, of ſome Eſtabliſhment of this kind, were fully ſet forth, and fully agreed to. His

Style,

Style, his Manner, the Abſurdity and Crudeneſs of ſome parts of his Propoſal, and, above all, his thruſting his own Figure forward, where-e'r he could, might have afforded ſufficient grounds for exceptions. The Main View, however, appeared good, and ſo, for the ſake of that, his Improprieties were borne with.

But in his laſt ever-memorable Speech, after much pompous declamation on the excellency of Academies, the dreadful conſequences to theſe Kingdoms from the want of them, and the Happineſs and Power derived to *France* from ſuch Foundations; after immortalizing *Richelieu* for being their Founder, and proving beyond diſpute that on this very account were the Fields of *Fontenoy*, of *Laffeldt*, *&c.* fatal to the Britiſh Arms; after eſtabliſhing by argument undeniable, that to ſupport him in his Plan was to ſave theſe Nations from bondage and ruin; and after offering therefore, on this Principle, the like Wreath of Immortal Glory, as *Richelieu* had received from him, to every Member of the *Hibernian* Society, preſent and to come, who ſhould contribute to his ſupport, after all theſe fine things finely ſaid —What?——Why truly—*Ridiculus mus!*—he was beating about for a livelihood, and therefore meant to open a Grammar School. And ſo this Academy-Plan was to recommend him as a Maſter. Not unlike the Gigantic Portraiture of ſome Rare Creature juſt arrived, hung out to invite the ſilly Paſſenger to come in and ſee; when in truth the real meaning is only juſt this, that the Poor People within want a dinner.

The Contrivance, it muſt be owned, was well enough. He had heard of the Bottle Conjurer. By his own experience he knew that a Fool's Tricks, a Rope-Tumbler, a Dance, a Ballad, hardly ever failed of bringing money. And therefore, why ſhould not *he* make tryal? This was a Novel-Attempt, and there is not a Charm like Novelty. And, beſides,

this would afford him ſuch a flattering opportunity of ſhewing himſelf as an Orator, as a Scholar, as a Patriot. Could any Perſon, after this, ſtand in competition with him? All the Schools in the Kingdom muſt immediately be ſwallowed up in his. Such Erudition! Such Abilities! Such a deep inſight into the Cauſes of our National Calamities! Such a Concern for his Bleeding Country! And then he talks!

But, mean while, what of the Academy-Scheme? ——Mean while, the Academy-Scheme is to lie by, and wait maturity. And now and then, to ſooth the Subſcribers, or occaſionally to hook in ſome Gudgeon, it is to be held out, with magnificent declarations, that next Winter, next Spring, towards the Cloſe of Summer, all things neceſſary will be in readineſs, and———

But then, his Reaſon for thus immediately opening a Grammar-School, and poſtponing the Grand Buſineſs of the Academy to this apparently trifling Employment for ſo diſtinguiſhed a Genius, are Reaſons of the higheſt moment, in which the whole National Body has concern.———The Youths of this Kingdom have, it ſeems, this many a Year been conſigned to the Care of a Parcel of Men, without Learning, without Senſe, without Integrity, who have not only checked the tender Plant, they were bound to rear; but have even with wicked hands rooted out the wholeſome growth, which Nature was throwing up, and, in the ſtead, ſowed pernicious deadly Weeds. Such as the Culture has been, ſuch have the Fruits been alſo: Love of Learning, Love of Truth, Senſe of Religion, Senſe of Virtue, are no longer known amongſt us! Even the Profeſſions, which once made the Letters their boaſt, how ſunk into groſs ignorance! The Lawyer! The Phyſician! The Divine! And ſoon ſhall the only Conteſt be, which of Atheiſm or Superſtition ſhall eſtabliſh it's Empire o'er the Land!

Moved

Moved by theſe portentous Ills, this *Faithful Patriot* ſteps forth, able, reſolute, to oppoſe—to remedy—every miſchief; fraught with every Art, than can adorn, or render uſeful; *He* ſteps forth to prevent the Public Ruin: *He* bids Farewell to Imperial State and the ennobling Buſkin: *He* dedicates the remainder of his *Days* to the Service of his Country; and graciouſly deigns to interpoſe his mighty Arm in her Preſervation.

Happy! Could I here recite the whole of this affecting *(a)* Oration! could I record, for the uſe of the generation yet unborn, the nervous Senſe, the ſplendid Diction, the enlivened Figures, the melting Pathos, of which this admirable Orator is Maſter! Could I, in words like his, ſet forth the whole Villainy of thoſe Gothic Tyrants of our Seminaries, thoſe treacherous Guardians of our Youths, thoſe Betrayers of the Public Proſperity!

But the General View of his Scheme, and the Report of the Committee appointed to examine it, are before me. It may be of uſe to tranſcribe their Report, and ſo much of the Scheme, as relates to the modelling of the School. His own Plan will beſt ſpeak for him.

*(a)* What were the ſecret motives, that induced Mr. *Sheridan* to refuſe to the World an Oration of ſuch ineſtimable value, it is difficult to ſay. That he feared the mercileſs Critic, is impoſible. Or that, out of regard to his Country, he choſe not to publiſh a Piece, the excellence of which muſt have forced all his enemies to hang themſelves, and therefore have conſiderably thinned the Land, is alſo much to be queſtioned. I rather think, that he wiſely reſerves for the uſe of his own Scholars an Oration, in which all the different ſpecies of Eloquence, and all the various Figures of Rhetoric, are ſo nobly exemplified, and which, had he made it public, other Maſters would doubtleſs have ſeized on, to his great detriment, and their infinite benefit.

Reſolved,

Reſolved, That it is the Opinion of this Committee, that the preſent Mode of School Education is very defective and erroneous in the moſt eſſential Points.

Reſolved, That it is the Opinion of this Committee, that the Plan propoſed by Mr. *Sheridan*, for the Improvement of the Education of the Youth of this Kingdom, (the Particulars of which have been fully laid before us) is exceedingly well calculated to anſwer that Purpoſe.

Reſolved, That it is the Opinion of this Committee, that the carrying the ſaid Plan into Execution will be highly advantageous to this Kingdom, and deſerves Publick Encouragement.

TO remedy the Errors, ſupply the Defects, and adapt the whole of Education to the *Britiſh* Conſtitution, was the End propoſed by the Scheme laid before the honourable Committee, at their ſeveral Meetings, which had the Happineſs of receiving their Approbation. The Outlines of which are theſe,

The Firſt Part of the Scheme, contains a Plan for a Public School, to prepare Boys for the Univerſity, from their firſt Rudiments of Learning. The Second contains a Scheme for an Academy to finiſh the Education of a Gentleman, after he has paſſed through his Collegiate Courſe.

Firſt, as to the School. The chief Ends propoſed by the Inſtitution here, are, firſt to make good Men, and good Chriſtians.

Secondly,

Secondly, to ſhape the Talents of the Boys in ſuch a Way, as will beſt fit them to become good Subjects, and uſeful Members of our free Conſtitution, by preparing them properly for the Diſcharge of their ſeveral Duties in their ſeveral deſtined Profeſſions, Spheres, and Offices of Life.

To accompliſh theſe Ends, it is Propoſed, that there ſhould be ſome Studies common to all. Some peculiar to the particular Claſſes, which ſhould no longer be formed according to the preſent arbitrary Method, but according to their Deſtination in Life; whether they may expect to be Legiſlators, Divines, Lawyers, Phyſicians, or military Men, in Land or Sea Service, private Gentlemen, in Town or Country, or Merchants.

The general Studies ſhould be, Firſt, The *Engliſh* Language, then *Latin*, *French*, *Italian*, and *Greek*. Whilſt they are acquiring Skill in thoſe ſeveral Languages, they may at the ſame Time, in choſen Books, written in thoſe Languages, be fully principled in the Rudiments of Religion, Morality, Geography, Chronology, and Hiſtory, Arithmetick and Geometry. The Hiſtory of their own Country, and fundamental Parts of the Conſtitution, ſhould be moſt attended to. Their literary Exerciſes ſhould be chiefly tranſlating ſelect Paſſages from the beſt Writers in the ſeveral other Languages into *Engliſh*: Or writing familiar Epiſtles to each other. Reciting choſen Paſſages aloud, ſhould alſo be a daily Exerciſe. The Arts they ſhould chiefly acquire, ſhould be Writing a good Hand, Drawing-

ing and Perſpective. Their Exerciſes ſhould be Dancing, Riding, and above all the Military Exerciſe, according to the *Pruſſian* Method.

The peculiar Studies, Arts, and Exerciſes, for each of the Claſſes, ſhould be ſuch as it will afterwards be neceſſary for them to know and practiſe in Life, in their ſeveral Spheres and Profeſſions.

From the Structure and ſingular Conſtitution of this School, it is hoped, that all the Benefits and Advantages propoſed either by a publick, or a private Education, will be fully obtained, without any of the Evils attending either.

It is hoped alſo, that beſides a Foundation laid of general Knowledge in the moſt uſeful Points of Life, and of particular Knowledge in what may be moſt neceſſary according to their ſeveral Deſtinations; beſides the Rudiments of ſeveral Arts and Accompliſhments, they ſhall likewiſe attain more fully the ſole Ends propoſed at preſent, that of being good *Latin* and *Greek* Scholars; and that they ſhall be much better qualified to enter the College in that Reſpect, than they well can be now.

The only Inſtruments propoſed to be uſed in this School to incite Boys to go chearfully thro' their Courſe, are a Senſe of Honour, a Senſe of Shame, and a Senſe of Pleaſure.

The three Reſolutions, as they ſtand above, were reported by the Chairman as the Unanimous Reſolutions of the Honourable and Learned Committee appointed by the Hibernian Society to examine our Projector's Scheme for the Improvement of Education.

cation. This Report made, there followed the Harangue, the ſubſtance of which, tho' brought in the General View within the compaſs of leſs than one ſide of *Faulkner*'s Journal, our Great Projector had the Art, by various Amplifications, Deſcriptions, Excurſions, and Obſervations Hiſtorical Political and Prophetical, moſt ſkillfully interwoven, to roll out into a diſcourſe of two hours length; to the eternal confuſion of all Hibernian Schoolmaſters, Papiſts, and Jacobites, and to the laſting glory and benefit of his Country. —— Such the Utility of Eloquence! Such the Powers of Oratory!

Let us now take a ſerious View of this Report, and of the excellent Scheme, which it tends to eſtabliſh.

Reſolved, That it is the Opinion of this Committee, that the preſent Mode of School Education is very defective and erroneous in the moſt eſſential Points.

It is impoſſible to read over this extraordinary Procedure, without ſome little aſtoniſhment. The Schools in *Ireland* are under the care of Gentlemen, ſeveral of whom are ſuppoſed to have ſome little Ability in Claſſical Learning, who have been eſteemed Friends to the Conſtitution, and of Manners and Religion hitherto unimpeached. Some of them have entered the Liſts in the hardeſt tryal of Literary Skill in this kingdom, and have acquitted themſelves with honour. And moſt of them are Perſons, who, if nothing more, have to Honeſty and Diligence a title generally acknowledged.——On what Grounds then was this very ſevere Stricture founded? What were the Reaſons, from which moved this final indiſcriminate Condemnation?

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The Anſwer is obvious. The Committee, together with the able Critic at the head of this Scheme, have with the utmoſt accuracy enquired into the preſent Mode of Education purſued by theſe ſeveral Gentlemen: and, upon full and impartial examination, they have found, that *this Mode* was *defective and erroneous in the moſt eſſential Points*, tending, as the Oration afterward very happily and fully proved, to make neither *Good Chriſtians*, nor *Good Men*, nor *Uſeful Members of our Free Conſtitution*; that the Young Perſons committed to their Care were neither taught the Language, nor the Principles of Government, of this Land of Liberty; that there neither was fair play given to their Abilities, nor regard had to the Plan of Life, they were to engage in; but that claſſed in an arbitrary manner, according to the Caprice or Conveniency of their pretended Inſtructor, they were made to drudge on in uſeleſs toil; and that thro' this heavy unpleaſant road they were driven by dint of Stripes, diſpirited, unimproved, till their Years releaſed them from the Tyrant-Yoke.

A very natural Account truly, and would at once ſettle the whole matter, only for one little trifling flaw, which is, that this very natural Account has not a word of truth in it. For, in fact, neither the Deviſer of the Scheme, nor the Committee appointed to conſider it, ever made this examination. And the ſeveral Perſons thus condemned, moſt of whom hold not any earthly Poſſeſſion dearer than their Reputation, and of whom many have no other Poſſeſſion, are, whether guilty or not, all involved in the ſame dreadful Sentence, without an Hearing, without Enquiry, without Notice; pronounced to have neither Abilities, nor Integrity; charged with having wronged in the tendereſt point thoſe, who had given them the moſt endearing proofs of their Eſteem and Confidence; with having offered the deepeſt wound to their Country; and having made them,

who

who ſhould have been her Glory and Strength, her Weakneſs and Reproach.

Can it then be ſaid, that Any One of the Gentlemen thus charged ſhall be blameable, ſhould He ſtand forth, and demand the Reaſon of Treatment of this kind?—demand the Reaſon from any Perſon, be he who he may, who ſhall be ſo unguarded as to concur in the ſupport of this inſulting Miſrepreſentation?——One there is, who fears not to do it, And the Writer of this is he. One, who would account himſelf mean and deſpicable in the trueſt ſenſe, even as mean, as deſpicable, as the words of this *Reſolution*, taken in their full extent, tend to ſpeak him, ſhould he by his tame ſilence contribute to it's Force, and, as if conſcious of guilt, neglect to repell the Outrage.

But was it not by the Committee this Reſolution was eſtabliſhed? No: I will venture to affirm it, the Committee never eſtabliſhed it, the Committee could not eſtabliſh it.—True; the Authority of certain Perſons was artfully brought in, and their Names recited, as having aſſiſted at a Committee for this Purpoſe. But, were this Gentleman or the Boldeſt of his Friends to depoſe in the moſt ſolemn manner, that all thoſe Reſpectable Perſonages were really preſent, that they were preſent—with eyes—and ears, that they heard, that they read, that they agreed to, a Reſolution of this extraordinary nature; a Reſolution proceeding on the ſuppoſition of Facts, of which, whether true or not, there could not appear proper evidence before them, and which, upon a little recollection, ſome of them muſt have known to be maliciouſly and falſely ſet forth—I ſay, were this Gentleman or the moſt Aſſured of his Partiſans ever ſo ſolemnly to affirm it, I would not—I could not—believe it. Becauſe it is altogether incredible, becauſe it cannot be, that theſe Perſons ſhould, Every One of them, juſt at this time, have acted in ſuch Contradiction to their real Character; that they ſhould,

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Every One of them, have thrown off, I will not ſay —all their Candor—all their Probity—but even— all their Underſtanding, all their Prudence, and, merely out of compliment to our Hero, have wantonly expoſed themſelves to have a falſhood retorted on them; as muſt have been expected in a caſe of this flagrant nature.

How far indeed a *Reſolution* planned and worded by our Projector and his Friends, the venomous tendency of which was carefully diſguiſed, might have been cunningly introduced, with ſome general obſervations to give it courſe; and how far, by means of poſitive and boiſterous aſſertions, advantage might have been taken of the eaſineſs of temper, and diſlike of contention, of certain perſons there preſent, it is not very difficult to conceive.

But, can it ever be admitted, that the Several Perſons, who formed this Committee, of whom Some juſtly hold, not more on account of their Learning than of their Love of Truth, a very diſtinguiſhed place in the Literary World, and who all are high in the public eſtimation for Abilities and Probity—that Men ſuch as theſe would ſportingly deſtroy the Characters of thoſe, who, for aught they could know, might be innocent of the Charge brought againſt them? Shall it ever be admitted, that Men ſuch as theſe could be wrought on, in the Guiſe of Ruffians to figure in the train of this new *Macbeath*, and at his word to iſſue forth, to plunder and aſſaſſinate?

Upon the whole then—Does not this whole Proceeding afford a very favourable notion of our Hero's Qualifications? Muſt He not be confeſſed to be *in the moſt eſſential Points* well fitted to mould to Virtue the waxen Mind, and by his inflexible Probity and deep Senſe of Religion to become the Pledge of Happineſs to a People, who could permit to himſelf an attempt of this immoral nature? who could with cool deliberation plan out a deſign of ſo much Cruelty?

elty? and, in contempt of ſome of the Beſt Men in this Nation, endeavour to make them appear to be his Vouchers and Confederates?

Had he indeed told the World, that diſappointment and a decayed conſtitution were baniſhing him from the Stage; that the day would ſoon arrive, when a Conteſt was to come on, to which he was no longer equal; that Envy was preparing him a Rival, to whom he found himſelf compelled to yield; and that therefore he ſought refuge in a Profeſſion, for which he had during many years been endeavouring to qualify himſelf, and of which the Employment, he now was quitting, had rendered him the more capable——and had He added, that, inſtructed by a long courſe of Study and Obſervation, he brought with him valuable improvements—and many ſuch, no doubt, might his fertile Genius have ſuggeſted to him—Improvements, unknown in the preſent Plan of Education; and that therefore on the juſteſt title he pleaded claim to the Public Favour——even all this had he ſaid, and a Modeſt Man would hardly have ſaid ſo much, all had been well.

Or, had he alledged, that the preſent Plan of Education, however judiciouſly executed, is, as things are now circumſtanced, ill-choſen, becauſe either it leads to the Univerſity, and may be the unhappy Means of betraying an hopeful young man into a Profeſſion beſet with Diſtreſs and Diſcouragements; or, if it does not lead to the Univerſity, is of little ſervice; and that therefore a more extenſive Scheme, ſtriking out into various branches, according to what the Opportunities of the Parent or the Talents of the Child might require, would be of more general uſe; and that on this account there could not be any thing more expedient than a National Academy, in which every thing ſhould be taught, that might conduce to the Health and Activity and Firmneſs of the Body, and give Principles and Vigour and Or-

nament to the Mind; and where Materials ſhould be had, that might ſerve as a foundation for whatever Superſtructure it might afterwards be found convenient to raiſe; and which, by the help of proper Endowments, ſhould effectually cut off that ſtale Pretence of *Cheaper* as well as better means to be had abroad, which has this many a Year been ſtealing away the Children of this Land from their Parent Country, and involving them in Intereſts and Affections, if nothing worſe, very foreign to the Proſperity of this Kingdom;——had his Words and his Proceedings borne this honeſt meaning; had this evidently been his real Purpoſe; however embaraſſed, however ill-digeſted, his Draught of the Scheme might have appeared, every true Lover of his Country would have heard him with indulgence, and ſpoken of him with honour.

But when, Deceiver-like, under pretence of leading us to ſome fair wide-reaching Proſpect, he tempts us to follow him, and afterwards betrays us into ſome narrow Encloſure, to make gain of us; when he profeſſedly arrays himſelf in the Patriot's Robe, the more artfully to conceal the Ruffian's Poniard; when this is the Caſe—and whether it is, let his own Accounts witneſs—Indignation is too poor a Word; every honeſt Mind muſt be fired at ſuch Treatment, and from ſuch a Quarter!——Shall the *Bramble* indeed reign over the *Trees!*

Certain at the ſame time it is, that, with all the bright Accompliſhments and matchleſs Erudition this *Great Adept in every Art and Science* is undeniably poſſeſſed of, he has but an aukward way of ſetting forth his own Merit. Ought a Man to be eſteemed the Braver, becauſe he has proved his Superiority over thoſe, who had neither Valour nor Diſcipline? Surely this Gentleman's Pride was not conſulted on the occaſion. Is he not apprehenſive, the ill-natured World may ſay, his own Figure was too ſlovenly to paſs, and that therefore he has been raking in the

kennel

kennel for dirt to beſpatter all around him, that he might have ſome chance of appearing the cleaneſt of the Company.

But, reply ſome of his Advocates, You aggravate what he has ſaid concerning the preſent Mode of Education. *Defective and erroneous in the moſt eſſential Points* means only the Common Defects incident to Schools in general, as they now are planned. Or if he had in view any Faults ariſing from the Neglect or the Ignorance of Particular Perſons, it was not intended that it ſhould ſtand as a Charge againſt All. Why then did he not expreſs his meaning?—Not, doubtleſs, becauſe General Reflections, delivered confidently, beſt ſuited his Purpoſe—No—but from Exceſs of Caution, from Exceſs of Lenity: It had been dangerous, it had been cruel, to point out the Perſons he had in view; it would have wrought their immediate deſtruction.

Admirable Reaſoning! Excellent Tenderneſs!—A Murder has been committed by ſome of the Inhabitants of a Village, and the Wiſe Judge hangs all the People in the Place, whether concerned in the Crime or not, becauſe he is unwilling to engage in an Enquiry, which could only tend to make the Guilt—of whom? not ſurely of the Innocent—appear the more glaring.

But, to come to the main Point in queſtion.——That the preſent Mode of Education requires amendment is not controverted. Nor is there occaſion to bring in Great Names to ſupport the aſſertion. The truth of it is univerſally admitted. And even long before our Orator had bleſſed the World with his Diſcoveries, had the Amendment been wiſhed for, by many of the Gentlemen concerned in the Education of Youth, both in the Univerſity and out of it. It is admitted, that the Preſent Plan of School-Inſtruction cannot reach the ſeveral Purpoſes, to which a more General Scheme might be made to extend; and that even this Plan is not always judiciouſly exe-

cuted: that, ſometimes, by forcing the Genius from its natural bent; ſometimes, by the uſe of rough and diſcouraging methods, which, inſtead of leading, thwart, the Abilities; ſometimes, by not giving to Religion that diſtinguiſhed place it ſhould hold in Education; by neglecting to enrich the Heart with Sentiments noble and generous, at the ſame time that the Head is ſtored with Knowledge; and the forgetting, that it is of little uſe that a Lad ſhould be trained up an excellent Scholar, if he is not alſo formed to be an excellent Man—by theſe kinds of Overſight and Improper Culture, it is undeniable, that Youths, perhaps in moſt Countries, certainly in this, are often rendered of leſs uſe to Society, than they might otherwiſe be.

A Remedy then is certainly wanted. The only Queſtion is, Where ſhall this Remedy be found?—With me, cries *our Projector*; the beſt in the World; here you have it ready prepared. Pray, Friend, not ſo faſt. Very often the worſt furniſhed Shops are recommended by the moſt pompous Advertiſements.—Yes; but, ſays he, my Remedy has been tried; the *Committee* have minutely examined it, and they have pronounced it to be *exceeding well calculated*. If you doubt my words, there's my Voucher for you.——

Reſolved, that it is the Opinion of this Committee, that the Plan propoſed by Mr. Sheridan, for the Improvemement of the Education of the Youth in this Kingdom (the Particulars of which have been fully laid before us) is exceeding well calculated to anſwer that Purpoſe——

And mark me, Sir; they were a *Committee Honourable and Learned*, who ſaid this.

Truly, Mr. Projector, A well-looking Certificate! I hope you came *honeſtly* by it. But, not to diſpute this,

this, there is ſomewhat more ſtill to be done. Honourable and Learned are certainly ſine-ſounding Words. And the Judgment of theſe Honourable and Learned Perſons is doubtleſs of infinite Weight. The World, however, is grown too ſtubborn to be governed by the mere reverence of Great Names. Men will like to enquire for themſelves. Let us then examine a little into this ſame curious Invention of yours. It cannot poſſibly do you the leaſt prejudice. For if indeed the Invention is ſo *exceeding well calculated*, as you ſay it is, the oftener it is examined into, the more evidently muſt its excellency be eſtabliſhed. And if, therefore, on repeated examination, it is found really to be what you tell us, then, not all, that a thouſand peeviſh fellows ſuch as I can ſay, nor even all the little Inadvertencies you may have committed in the proſecution of your Scheme, will ſignifie aught. You will have leave to ſpeak of yourſelf, to your heart's content; and to exalt yourſelf as high as you pleaſe. The Good you will have done ſhall make amends for all.——But if, on the other hand, this boaſted *Elixir* ſhall, on a fair analyſis, be found to be only a Piece of *Quackery*, compoſed of very common Drugs, injudiciouſly made up, and of dangerous uſe, then alſo, remember it well, all your puffing Talk and high-ſounding Recommendations come to nothing. And ſhould you every day get a new *Committee* as *Honourable* and as *Learned* as you can wiſh, to join in its praiſe, the Nature of it will nevertheleſs be ſtill the ſame, and you—no other than a *Charlatan*.

Delicate and arduous, it muſt be confeſſed, is the taſk I am now engaging in—to appeal from, what is ſuppoſed to be, the Deciſion of Perſons of diſtinguiſhed rank in the Commonwealth of Letters—to Re-examine, to Re-judge, a Scheme, which has received the Sanction of their Authority, which is already, in a manner, under the Protection of the Public Favour—a Scheme, wrought out with conſummate

ſummate skill; in the forming of which the Obſervation and Sagacity and Ripened Judgment of One of the Acuteſt and moſt Accompliſhed Perſons of the Age have for a long courſe of Years been employed—A Scheme, which aſſumes the Judicial Brow of awful Cenſure; which proceeds on the Claim of having Diſcoveries to offer of the utmoſt Importance in the Art of Education; which ſummons to its High Tribunal all the Directors of Schools throughout this Kingdom, and expreſsly charges them with having been *defective*, with having *erred* in the *moſt eſſential Points*; and which profeſſes to remedy all theſe *Defects*, and to rectify all theſe *Errors*—to attempt, I ſay, to prove, that this very Scheme, with all theſe Recommendations and Vauntings pleading for it, is nevertheleſs involved in miſtake and abſurdity, calculated only for the private gain of the Projector, and that it is itſelf, in the *moſt eſſential Points*, defective and erroneous—and for *One* to attempt this, who has not the leaſt of this *Great Projector's* Advantages to ſupport him, *One*, without Name, without Abilities, without Intereſt, who has not any thing to invite him to the undertaking, but the Love of Truth, and an honeſt Deſire of obtaining Juſtice—a thorny and hazardous, it muſt be owned, is the Way, into which he is venturing; and far from his having a proſpect of Succeſs, Diſrepute and Ridicule are, he has reaſon to fear, all that he has before him.

But our Projector tells me, *that the Greateſt Things have often taken Riſe from ſmall Beginnings*; and *that Providence has frequently uſed the meaneſt Inſtruments to bring about the greateſt Events* (a). For this once then I will take his Word, and, ſince led on by his Encouragement, venture on this difficult Examination.

The Plan for a Public School, (See P. 10, &c.) naturally divides itſelf into three Parts:

First,

(a) *Oration P.* 4.

First, The *Ends* propoſed by the Inſtitution—to make Good Men, Good Chriſtians, Good Subjects, and Uſeful Members of our Free Conſtitution.

Secondly, *The Means for the Accompliſhment of theſe Ends*—Diſtributing the Boys into Particular Claſſes, not formed according to the preſent arbitrary method, but according to their Deſtination in Life; whether they may expect to be Legiſlators, Divines, Lawyers, Phyſicians, or military Men, in Land or Sea Service, private Gentlemen, in Town or Country, or Merchants—laying down a proper Scheme of Studies, in which the Boys in general are to be employed—and marking out the peculiar Studies, Arts, and Exerciſes, for each of the Claſſes, ſuch as it will be afterwards neceſſary for them to know and practiſe in Life, in their ſeveral Spheres and Profeſſions.

Thirdly, the *Inſtruments* propoſed to be uſed in this School to incite Boys to go chearfully thro' their Courſe—A Senſe of Honour—A Senſe of Shame—and A Senſe of Pleaſure.

This, as far as appears at preſent, is the Whole of his Plan for a Public School; tho' perhaps has he in reſerve ſome other curious Improvements, which, like maſked Batteries, in caſe of a too vigorous attack, he means to open on us. However, what he has here diſplayed muſt, at leaſt be ſuppoſed to, be the Principal Parts of his Scheme. He is too well-ſkilled in the rules of Perſpective, not to draw out fulleſt to the eye the Figures of moſt importance.

To examine therefore this Scheme of ſuperior excellence, which is to put an end to all the Defects and Errors in the preſent Mode of School Education.

As to what he offers concerning the *Ends* to be propoſed, he is not much in danger of contradiction. Only I hope our Projector pretends not to be the firſt, who has had a view to theſe Ends; as they are indeed the ſole purpoſes, that can make Inſtruction valuable.

But with relation to the *Means*.——The Plan of the General Studies, of which he has given us the cleareſt account, I ſhall take the liberty to begin with.

*The Boys*, he tells us, *are to learn the Engliſh Language, then, Latin, French, Italian and Greek. Whilſt they are acquiring ſkill in theſe ſeveral Languages, they are, at the ſame time, in choſen Books, written in theſe Languages, to be fully principled in the Rudiments of Religion, Morality, Geography, Chronology, and Hiſtory, Arithmetick and Geometry: they are to be inſtructed in the Hiſtory of their own Country, and the Fundamental Parts of the Conſtitution: they are to be practiſed in tranſlating ſelect Paſſages from the beſt Writers in the ſeveral other Languages, into Engliſh; in writing Familiar Epiſtles to each other; in reciting choſen Paſſages aloud; in learning the Arts of Writing a good hand, of Drawing, and Perſpective; in Dancing; Riding; and, above all, the Military Exerciſe, according to the Pruſſian Method.*

Excellent Materials, no doubt!—tho' who knows, but ſome bad Judges may be ſaying, that they are thrown together here in an haſty and confuſed manner? they may perhaps tell us of an old maxim in Gardening, that let the Trees be ever ſo choice, and the Ground ever ſo rich, it is poſſible to have them crouded together: And that, in like manner, it is the buſineſs of a good Architect not ſo much to heap up great quantities of ſtuff, as to range with proper art what may be ſufficient for the work in hand, leſt, inſtead of raiſing a fair and regular edifice, he ſhould only get together a troubleſome heap of rubbiſh.

But, not to inſiſt on theſe ſilly obſervations; as to the principal things here mentioned, ſhould this Method of Inſtruction be of ſuch real benefit, as this Excellent Projector ſeems to think by the important manner, in which he has introduced it, and the mighty advantages he promiſes to himſelf from the diſcovery, it unluckily happens, that very few will be

be diſpoſed to allow him much Glory on account of it. And this, for a reaſon of ſome little weight; becauſe this very Method, which he pretends to recommend, was practiſed long before he recommended it. And juſt with as much wiſdom might he go to *Woolwich*, and pronounce an Oration to prove, that a regular courſe of Mathematicks and Obſervation would be ſomewhat a better method of obtaining Naval Science, than the ſtudying of *Apollonius*'s *Argonautics*. This Method, indeed he tells us, he approves of. And doubtleſs his Approbation does honour to it. But is he therefore to be accounted the Inventor of it?—By the ſame rule, as well may *Monteſquieu's Spirit of the Laws*, or *Brown's Eſtimate*, be accounted his.

The Truth is, and it can be abundantly proved, that this very Scheme now uſhered in with all this parade is no other, than what already has place in ſeveral Schools of eminence in *Dublin* and in other parts of *Ireland*; excepting that *Italian*, Geometry, Drawing, and Perſpective, are not in the uſual courſe of inſtruction, but only taken in occaſionally for the uſe of ſome particular Boys; and that Riding and the *Pruſſian* Exerciſe have not as yet, in *Dublin* at leaſt, obtained admittance. Indeed, as to Riding, it is taught here in Town by a Maſter of ſome reputation, tho' unqueſtionably much inferior to our illuſtrious *Chiron*. And, with reſpect to the *Pruſſian* Exerciſe, there are, I hear, ſeveral Merchants, who already have commiſſion to import *Pruſſian* Serjeants; and, if poſſible, ſome of thoſe, who ſerved at the Battle of *Roſbach*, for the better Improvement of Education. It is hoped however that this able *Genius* will be pleaſed to lead the way in the martial part, becauſe as to the method of proceeding, in caſe the Spirit military ſhould urge on the Lads, thus trained, to attempt any Deed of Proweſs againſt their Governors, the noble *Lawgiver* is altogether ſilent.

But

But with relation to the Practiſing boys in writing and reading *Engliſh*, *Latin*, *French*, and *Greek*, in reciting aloud choſen portions out of *Engliſh* Authors, in tranſlating ſelect paſſages out of *Latin* and *French* Books into *Engliſh*, as well as out of *Engliſh* into *French* and *Latin*; as to the Inſtructing them in the Rudiments of Geography, Chronology, Hiſtory, Arithmetic, particularly in the Hiſtory of their own Country, and in thoſe parts eſpecially, which may ſhew to them, in the ſtrongeſt light, all the dreadful Ills both of Superſtition and Arbitrary Power, and teach them the value of that Glorious Conſtitution, which we have it now in our power to preſerve to ourſelves; and, above all, as to the Grounding them in right notions of the Chriſtian Religion, and the Teaching them, what the Spirit of that Religion conſiſts in, not in loud oſtentatious Zeal, but in the forming our lives on the admirable Precepts of the Goſpel, and the great Example of the Divine Preacher of it, in Sanctity of Manners, and heart-felt Virtue, in the Love and Practice of Truth, in Humanity, and a tender Concern for the Happineſs of all our Fellow-Creatures: as to all theſe Particulars, this *ſo excellently well deviſed Scheme* has long ſince, in ſeveral Places here, been carried into execution with all the life, that Private Schools can admit of.

And in order the more effectually to compaſs the laſt point, the Grounding them in *right notions of Religion*, that much wanted Knowledge, and of all others the moſt important to the happineſs of the Inſtructed, and the well-being of Society, it has been eſpecially endeavoured, that they ſhould be formed to an early acquaintance with the *Holy Scriptures*, and taught to hold thoſe Sacred Writings in the higheſt reverence. And Boys can be produced, who can give a connected account of *Scriptural* Hiſtory from the firſt riſe of things to the Crucifixion of our Bleſſed Saviour with a readineſs and preciſion, at which

which even Candidates for Holy Orders need not blush.

Whether Boys thus disciplined have not some little chance of becoming—not very bad men, not very bad Christians, not altogether useless Members of a Free Constitution, the *Great Improvers of Education* will be pleased to consider.

But certainly our *Projector's* Genius, with all his mighty dependance on it, has played him a scurvy kind of trick. The noblest opportunity had he here of putting on, with some shew of truth, the importance of an Inventor; and this very noble opportunity has he suffered to slip by him. It is of notorious evidence, that frequently Persons even of the best abilities and truest judgment are at a loss to find, off-hand, a proper dress of words for the thoughts they have to offer. And is this difficulty not, very naturally, especially in large Assemblies, encreased by that modest diffidence, with which the most worthy are generally the most burdened, it oftentimes happens, that they, whose sentiments it were of infinite use to hear, remain in silence, the precious *Ore*, which might have added to the public wealth and happiness, lying concealed beneath, undistinguished from common earth. The present Plan of Education seems not to offer any remedy for this.

Suppose then the method was, now and then, to exercise Boys of a certain Age, and well versed in the propriety of the *English* tongue, in debating on some easy question, or on some point of History sufficiently known to them, five or six to take one side of the question, and as many the other. The question to be proposed to them a short time, perhaps half an hour, before the debate began; and rewards to be bestowed on those, who should acquit themselves in the most masterly manner. The first attempt to this might appear rude, and much hesitation, doubtless, and many ill-chosen words would be used; but from hence they have received this victory, that they are not terrified, or put to confusion, because

there be in the harangues of these *self-fledged* Speakers. But however, incited by the prospect of the reward, that often practised in this Institution, they would, I am persuaded, arrive to a facility, if not an elegance, of speech, which might on such occasions enable them to shew themselves in a manner exceedingly advantageous. In an Academy, or even in Schools of large extent the experiment might easily be made. In a small School, where perhaps only three or four could be found capable of this, it would hardly be possible to keep up such a debate with any life.

How fatal is the contagion of ill example! I have been shewing the danger of forming *Projects*, and the Spirit of the *Projector* is already on me. To return therefore to this *extraordinary* Gentleman. I hope, then, and I think I have offered some reasons to prove, that the present Plan of School-Education in *Ireland* is not altogether of so pernicious a tendency, with relation to the Cause of *Religion*, of *Virtue*, and *Civil Liberty*, as our worthy *Patriot* has been pleased to insinuate. With regard especially to his noble zeal for the conservation of our Free Constitution, and the dire dangers he apprehends to arise from our present Schools, a Friend of mine desires me to assure him, that there are even now in our University several heads, educated in those very Schools, who, far from being disaffected to our happy Establishment, appear as well prepared to exert themselves in defence of it, as if they had enjoyed the advantage of his Institution.

And, I will venture to go one step farther, and to tell him, that the true reason, why so many Persons in this degenerate day, are indifferent on principles to the Cause of *Religion* and *Virtue*, and, of course, weak champions or perfidious betrayers of our *Free Constitution*, which never can be supported but by the Friends of *Religion* and *Virtue*, is not because the Education they have received has been vicious, but

because

becauſe the Diſcipline of their younger years has been broken off too ſoon, becauſe the *Parent* takes not the leaſt care to continue what the *Tutor* had begun; and becauſe the Circle of Acquaintance, to which theſe Perſons, are, in the moſt treacherous ſeaſon of life, introduced, and the Domeſtic Manners of thoſe they are moſt diſpoſed to reverence, tend but too frequently to render ineffectual the excellent Principles, with which they had been furniſhed. And I am bold to ſay, that, if the valuable *Shoots* of Religion and Virtue, which, in many a School in *Ireland*, the Maſter's diligent hand endeavours to rear and ſtrengthen in the tender mind, were afterwards ſuffered to thrive and extend themſelves, if they were not oftentimes deſtroyed by the withering influence of even *parental* example; or did not the contagious air of Luxury blaſt them, as ſoon as they are ſet out abroad; in a word, were it not, that the care employed in forming the Youths of this Kingdom ends moſtly with their School years, and is therefore generally rendered fruitleſs, by the temptations and enſnaring pleaſures, to which they are immediately after given up; by their being indulged in the government of themſelves, at a time, and in a world, in which they require moſt to be governed, and by their being permitted to grow up into *Men*, before they have well begun to be *clever Boys*; were it not, I ſay, for theſe later miſmanagements, it would be found, that, ſpite of the preſent Mode of Education, our *Free Conſtitution* might ſtand as ſecure and as glorious, as in the Days of our Anceſtors.

The real cauſe therefore of our Education failing of the purpoſes it aims at is the preſent *depravity* of the *Public Manners*. Whilſt *they* remain as they are, our Youths muſt be expoſed to infinite hazard. And, in whatever place they have their Education, at home, abroad, in Schools large, or confined, in private Nurſeries, or public Academies, if they are to

be

be removed, before they are arrived to a full maturity of ſtrength, from the healthful and invigorating Air of this Seminary, to breathe the peſtilential vapour of Vice, as indeed 'tis ſcarcely poſſible to prevent it; if the Example, and Allurements, and Effeminate Faſhions, which now meet them on every ſide, are ſtill to meet them at their firſt iſſuing forth into the world, much I fear, that all the *Principles* and *Diſcipline*, in which they may have been educated, however ſtrict the *one*, and virtuous the *other*, will hardly afford them a defence ſufficient. Whether our *great Maſter of Accompliſhments* has found Means of protecting them effectually, I know not. But whilſt a *Pitt*, a *Lyttleton*, a *Legge*, with all their Zeal for Religion and Virtue, with all their Integrity, and Patriot-Spirit, tho' aſſiſted by Abilities great as perhaps Heaven ever gave, by the Royal Countenance, and even by Popular Favour, find it a taſk of utmoſt labour and difficulty to oppoſe ſufficient mounds to the *ruin* of corruption, that is breaking in upon us, and, even yet, are doubtful of ſucceſs;—— *quod non dant Proceres, dabit, hiſtrio?*

Highly, withall, am I pleaſed, and a gladdening proſpect muſt it afford to every friend of our excellent Conſtitution, to ſee our *noble Projector* inſpirited with ſuch an ardent zeal for the Proſperity and Freedom of his Country. In whom now may we not hope to meet with *Loyalty* and the *Patriot Soul?* where may we not expect to find Champions in the day of our diſtreſs? When *he*, whoſe earlieſt and neareſt Connections were with *thoſe*, who were thought to make but light account of the Religious and Civil Liberties of mankind; *he*, whoſe firſt rudiments in Politics were received from *Perſons*, who in days of trial were far from being numbered among the foremoſt Friends of Freedom; takes the lead in loyal affection, and ſteps forth in vindication of Liberty? when even *he* gallantly adventures himſelf to reſcue our Free-born Sons, by means of a tyrannical

and

and debaſing culture principled in ſlavery and ſunk into abjectneſs, and endeavours to render them uſeful Members of our Free Conſtitution?

One word however with this loyal Gentleman. I queſtion not the ſincerity of his Zeal. I will ſuppoſe his heart to be as true to his Country, as he can wiſh to have it thought. But, all this granted, ſhould *he* not have felt, ſhould not a ſlight remembrance of times paſt have inſtructed *him*, that a language leſs lofty would have come more decently from *him?* and even, tho' we ſhould admit that the preſent practice of our Schools had tended to the weakening of our happy Eſtabliſhment (than which never was there a falſer imputation) that *he* nevertheleſs, who from his cradle was known to have a crazy health, ought not to be the firſt to bring a charge of taint and unſoundneſs againſt others? Surely his friend Horace might have adviſed him better;

——*Qui promittit, cives, urbem ſibi curæ,*
*Imperium fore, et Italiam, et delubra Deorum;*
*Quo patre ſit natus,* ——————
*Omnes mortales curare et quærere cogit.*

But no more of this. Even thus much, juſtified as I am by his unſeemly inſulting vaunts, have I ſaid with pain. But when pert *Preſumption*, like the ſtrutting Peacock, employs the ſilly glare of a *gilded feather* to dazzle our eyes, and exact homage, it is ſcarcely poſſible to forbear bidding it look down, and ſee what kind of *legs* it riſes on.

Our *Projector*'s Plan of Studies for the Boys in general I have now minutely examined, and have ſet forth, to the full ſatisfaction, I hope, of all my Readers, the ſuperior judgment viſible in the digeſtion of this admirable Scheme, and the eminent and uncommon advantages, that muſt reſult to us from its being carried into execution, not only on account of its advancing Literary Knowledge, far beyond

what

what it now is, but especially with regard to the valuable improvements it must introduce in the Religion, Morality, and Politics, of these Nations.

I am next to consider his Plan of Studies for the Particular Classes, which this great Inspector into Human Nature tells us are to be formed according to the *Destination of the Boys in Life*, whether they may expect to be *Legislators*, *Divines*, *Lawyers*, *Physicians*, or *military Men*, in *Land* or *Sea Service*, *private Gentlemen*, in *Town* or *Country*, or *Merchants*; and the peculiar *Studies*, *Arts*, and *Exercises* for each of the *Classes*, such, as it will afterwards be necessary for them to know and practise in Life, in their several *Spheres* and *Professions*.

I have an unanswerable reason, which I choose not to mention, but for which, I hope, every Reader will be pleased to take my word, for not discloſing to the World, what various Arts are to have place in this wide-encompassing Repository of Science, and what are they, which are to suffer the disgrace of being excluded from it; whether the *Speculative*, or the *Practical* part of *Agriculture*, may expect admittance; or whether our *Staple-Manufactures*; and if these last, which of the *Woollen*, or *Linen*, is to have the preference. Thus much, no doubt, is evident, that all the Arts, which tend to the emolument of Body or of Mind, to the perfection of Civil or Domestic Government, to the beautifying the face of the brute Creation, or to the ornament and dignity of man, shall be found here. So that this great Mart of Knowledge may answer the same end to the Commonwealth, as a well-sorted Shop does to Customers, and I think it might be of some use, and I would have him improve the hint, to have the Boys labelled according to their *Destination*, whether *mercantile*, or *military*, or *juridical*, or *physical*, or *clerical*, or *senatorial*, or *rustical*, or *civil*, or *for sea*, or *for land*; in order that whenever any of our Great Officers of State, or any of the Commanders in our Fleets or Armies,

Armies, Biſhops, Judges, Merchants, Artiſts, Farmers, Manufacturers, have occaſion for ſupplies of any kind, they may be directed by the label, and find at once the very thing they want, right and good.

However, there are ſome weak enough to look on this noble Scheme as altogether viſionary, and to propoſe what they imagine to be very notable queſtions, ſuch as—is it poſſible to ſay, which way a Boy's Genius points, till he is come to ſome maturity, and his mind begins to unfold itſelf?—who then ſhall determine, from his firſt Rudiments of Learning, what his deſtination is?—Shall a Parent determine this?—would a judicious one do it?—or, Shall the choice of the Child be conſulted?—does not this choice, in Children, generally ariſe from whim, from vanity, from a deſire of getting looſe from certain ſtudies, which thro' ſloth and impatience of reſtraint they wiſh to be rid of?—or may it not take its direction from domeſtic example and cuſtomary objects?—and therefore may not ſuch a choice be oftentimes improper and unſteady?—or, will the Maſter take it on himſelf to pronounce, in a point of this moment?—will the Parents allow him this important power?—and, if they do, may not abſurdity, and inconvenience, and, at leaſt, loſs of time, very frequently follow from it? the intended Divine chooſe, when he grows up, to mount, inſtead of a Pulpit, a Counterſcarp? the Boy-General change his truncheon into a Brief? and the School-Legiſlator dwindle into a Country Juſtice?

To all this fooliſh queſtioning it might be ſufficient to anſwer, that the taſk ceaſes to be difficult, when the abilities of the Undertaker are equal to it; and that tho' the tracing out the latent Genius of a Boy aged nine, ten, or even eleven years, may afford much trying exerciſe to a common capacity, yet muſt it be a matter extremely eaſy to our Projector.

But for the ſake of the Curious, I ſhall be more particular.—I muſt therefore deſire them to recollect

an Obſervation made by the famed *Malpighi*, who by means of a Microſcope ſaw the whole Plant, Stem, Leaves, and bud, to be contained in the Seed. Led on by this diſcovery, our Philoſopher on the principles of Analogy concluded, that there muſt be likewiſe in the infant, from his firſt pulſe of life, ſome Embryo of Genius, ſome Character, by which, if viſible, it were eaſy to know what were to be the talents of the future Man, and that probably by ſome new kind of Microſcope he might obſerve in Boys, what *Malpighi* had diſcovered in the ſeed of plants. So valuable an hint was not loſt. And at length with the aſſiſtance of *Ulan* of *Lapland* he contrived and finiſhed this wiſhed-for Microſcope, now in the hands of our Philoſopher, by which not only is he enabled to diſtinguiſh all the ſmalleſt veſſels of the Brain, but alſo has he diſcovered a Membrane of moſt curious texture, immediately under the *Pia Mater*, which had hitherto eſcaped the ſearching eye of the Anatomiſt. This Membrane, then, after repeated Obſervations and various Experiments on different perſons, appeared to differ greatly, both in its form and in the lines impreſſed on it, according to the perſons it belonged to. And theſe different forms and lines, which our Philoſopher is now arrived to the ſkill of reading and explaining in the exacteſt manner, has he found out evidently to be the very marks and lines of the Genius and leading Talent of each particular Perſon. As for inſtance; If the Membrane is ſtreaked with a great number of lines interſecting each other and forming a kind of inexplicable labyrinth, the Boy, pronounces our Philoſopher, promiſes to be an eminent *Lawyer*. If it appears thin and flimzy, it is, ſays he, the Genius of Poverty, and the Child, if not ſaved by timely care, will be a *Scholar* and perhaps a *Poet*. If the Membrane is inflate and like a Wind-bag, he calls it the Spirit of Honour, and marks down the Boy a *Soldier*. In ſhort, if the Membrane

Membrane is in the ſhape of a purſe, it denotes a *Merchant*; if it has the form of an hand extended, a *Phyſician*.

I muſt add one Particular, well worthy the conſideration of the Learned, that upon the finiſhing of this *Cephaloſcope*, for ſo I think he calls it, our Philoſopher ſubmitted his own head to the obſervation of *Ulan*, who indeed plainly diſcovered the Membrane, but at the ſame time, to his great amazement, obſerved it to change forms every inſtant, and to be marked with a prodigious variety of lines and ſhapes ſucceſſively, ſo that the Character of every kind of Genius was at ſome time or other to be ſeen in it, beſides ſeveral Figures of Vizards, Harlequin-Dreſſes, Inſtruments of Agriculture, Sumptuous Buildings, half-finiſhed Buſts, Out-lines of Paintings, Crowns and Sceptres, Implements of Induſtry, Ships under ſail, Wind-mills, and, ſtill more remarkable, long Rolls ſeemingly inſcribed with names, all which paſſed off again, ſaid *Ulan*, like the ſcenery of a *Camera Obſcura*. What this could mean, I muſt leave to the Virtuoſos to determine.

However, it is I hope unqueſtionably evident, that our *Claſſer* of *Geniuſes*, furniſhed with ſuch an Aſſiſtant, is extremely well qualified to diſcharge in the compleateſt manner the Office he is taking on him.

Perhaps it may be thought a violation of the Majeſty of Argumentation and of the Dignity of our Projector to treat him in this ludicrous manner. But really ſome things are ſo very ridiculous, that it is ſcarcely poſſible to look on them with a ſolemn Countenance. And when a Man talks to us of parcelling out Boys, in a Grammar School, into Claſſes of Legiſlators, and Claſſes of military Men, and Claſſes of Private Gentlemen in Town, and Claſſes of Private Gentlemen in the Country, &c. &c. &c. &c. I believe he hardly expects, that we ſhould ſit down with him to grave argument.

But is there not an impropriety in compelling the Boys of a School, who ſurely cannot be deſigned all for one Profeſſion, and many of whom may be deſtined to Profeſſions altogether oppoſite the one to the other, to ply all in one tract?—There is doubtleſs great impropriety in it. And another method is much wanted. But this method ſhould be, not to deſtine Boys immaturely, and raſhly, in order to adapt the courſe of ſtudies to that deſtination; but rather ſo to contrive their courſe of learning, during what years it is hardly poſſible to determine what their Deſtination may be, in ſuch a manner, that, whatever that Deſtination is, this courſe may be found of benefit to them.

Suppoſe then, that, from the Age of ſeven to that of eleven, Boys were to be taught the Engliſh Language altogether, without any mixture of Latin, or French, or Greek, or Italian; that they were to be taught not only to pronounce and read juſtly, but alſo to expreſs themſelves with eaſe and propriety, and write with accuracy and elegance; that they were to be employed in learning the Principles of Religion and Morality, the Sacred Hiſtory, and the Hiſtory and Grounds of the Reformation, Hiſtory Profane, Antient and modern, eſpecially the Engliſh, the Elements of Mathematics, Geography, Chronology, and the rudiments of Aſtronomy—this, I ſay, all out of Books in the Engliſh Language, than which there is not a Language affords greater variety in every kind of Literature; ſuppoſe they were at the ſame time to form their taſte on the excellent Models our Country may ſupply to them, that they were to read nature in *Shakeſpear*'s immortal Page, and learn elegance, and ſentiment, and juſt thinking from ſuch Writers as *Tillotſon*, *Addiſon*, *Parnel*, *Berkley*, *Thompſon*, *Pope*; that they were to be practiſed in reciting choſen pieces, eſpecially of proſe; and ſome of them, at certain times, pieces of their own compoſition; and, together

gether with this Scheme of buſineſs, that they were to be allowed, by way of relaxation and encouragement, Drawing, Muſic, Dancing, and healthful and manly Exerciſe; Suppoſe an Academy on ſome ſuch Plan, and at moderate prices.

And ſuppoſe, when the Boys entered their twelfth year, when their minds thus improved began to ſhew ſigns of vigour, and their Abilities being ripened by this culture confeſſed themſelves, that a diviſion was to be made; and that, then, thoſe of them, whom their Genius, inclinations, and circumſtances, led to the Univerſity, ſhould add to their courſe the ſtudy of the Latin and Greek Authors, of French and Italian;——aſſiſted by ſuch a preparation, and more mature in years, would they not go on, I will not ſay, with double facility, with double expedition, but, which is moſt valuable, with infinitely more profit? they would then learn not merely words but things; they would not only have the Beauties of the Antients pointed out to their notice, they would feel them; the ſtruggles for Liberty in the Commonwealths of old they would be able to compare with *thoſe*, which have contributed to eſtabliſh our glorious ſyſtem of Liberty and Laws; and trace the Heroes of the Engliſh Story in thoſe of Greece and Rome. And, above all, here would they find abundant reaſon to form that affecting Obſervation, which of all others ought to be inculcated to the Youths of our Days, that it was Virtue only, that advanced thoſe illuſtrious States to their highth of Glory, it was Virtue inſtructed their Sages, it was Virtue inſpired their Heroes; and when once Vice had prevailed over them, their Vigour was unſtrung, and their Liberty and Power and Wealth departed from them. Thus, paſſed the boyiſh time of Life, enlarged in their underſtandings, and grown up into rational ſenſible Youths, they would launch into the depths of Philoſophy with judgment and ſucceſs, they would both adorn the Univerſity and be adorned by it, and relieve

us in time from the petulancy and flippant airs, which, by means of the raw years and half-formed manners of our *Would-be-Men*, are every day gaining ground on us.

Or, with relation to the Boys, whose talents and condition pointed to those Profeſſions, for which an Univerſity-Education is not neceſſary, ſuppoſe that now, from the beginning of their twelfth year, they were to be inſtructed in French, Italian, and, in ſome particular caſes, in the eaſieſt Latin proſe Writers; that they were to be grounded in thoſe Branches of the Mathematics, that are of moſt uſe in the buſy Profeſſions; that they were to be employed in obtaining a more complete and extenſive acquaintance with Hiſtory, eſpecially with that of our more memorable Domeſtic Eventſ; in conſulting authentic relations of Voyages, Deſcriptions of foreign Countries, and other books of this nature, ſuch as might introduce them to ſome ſhare of commercial knowledge, and give them ſome notion of the ſettlements, connexions, and improvements of different Nations; in reading Engliſh tranſlations of the moſt valuable of the Antients, ſuch as might render their Literature and Manners familiar to them, without the drudgery of learning Languages to them uſeleſs; and that withall they were ſtill to be exerciſed in reading choice Books on religious and moral ſubjects, as well as ſometimes thoſe merely of literary amuſement; in compoſition, in recitation, in off hand debates on ſome given queſtion; ſuppoſe I ſay, a National Academy was inſtituted, in which ſome ſuch Plan was purſued, until their years and attainments rendered another Scheme of Life more proper, would not ſuch an Inſtitution be of general benefit? would not our young men go into the world, better qualified for buſineſs, better furniſhed with uſeful knowledge, and eſpecially better grounded in their notions of Religion, and therefore the more ſteady in them, and not, as now, expoſed to danger, from the ſuper-

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ficial attack of every Smatterer in Infidelity? would not their acquaintance with the beſt Engliſh Books ſupply to them an inexhauſtible fund of delight and recreation in their days to come, and preſerve them from thoſe vices, into which many at preſent fall thro' liſtleſſneſs, becauſe, ſtrangers to books, and ſtrangers to reflection, they cannot be alone without being lonely?

Theſe ſuppoſitions are not brought in by way of ſetting up Scheme againſt Scheme. The Writer of this has neither abilities, nor inclination, to engage in a conteſt of this nature. Nor indeed can the Hints here thrown out claim even the merit of novelty. The defects they ſeek to remedy have long been obvious, and the amendments, which they tend to eſtabliſh, long wiſhed for, and in ſome private ſchools already, in part, attempted. But an attempt, which demands the concurring aſſiſtance of many able maſters, and which, beſides, has to combat ancient practice and deep-rooted prepoſſeſſion, can hardly, in a private ſeminary, fail of being lamely and ineffectually made. And accordingly has it happened. So that the only method of carrying into full execution a Plan for Eſtabliſhing a proper Mode of Education, and of rendering the benefit of it truly public and extenſive, is to raiſe the Structure on a national foundation, to take it altogether out of private hands, and to exclude every private view. And if in the preſent caſe ſuch had the real purpoſe appeared to be, the Author of this Enquiry, far from ſeeking to delay its ſucceſs, had been among the foremoſt in applauding it.

But, that a Scheme, whoſe firſt appearance had nothing of importance in it, except what it derived from the aſſured air and high-creſted vauntings of the deviſer, a Scheme projected avowedly for ſelfiſh purpoſes, and evidently founded in miſrepreſentation, in ignorance, in ſelf-conceit, which in the moſt arrogant and injurious terms pronounces ſentence againſt the

preſent Mode of School-Education, and yet, when enquired into, is found to be as defective, as abſurd, as embaraſſed, as the loweſt School-Plan in this Kingdom can poſſibly be, that this Scheme ſhould have been ſuffered to enjoy its parade hitherto, undiſturbed, uncenſured, and have had to attend it the pompous recommendation of its *being exceeding well calculated*, is perhaps as ſtrong a proof, as even *Ireland* ever ſaw, that there muſt be a kind of magical virtue, ſome ſtrange power of deception, in bold-fronted preſumption and the confident tone of an unabaſhed Orator, ſuch as is hardly to be reſiſted.

I come now to the *Inſtruments* our *Projector* propoſes to excite Boys to go chearfully thro' their courſe, *a Senſe of Honour, a Senſe of Shame* and a *Senſe of Pleaſure*. What an unlucky thing a wrong head is! The firm ground lay but two Steps beyond him, and he builds on a moraſs! Add to theſe *a Senſe of Duty*, and *the Deſire of avoiding puniſhment*, and all is right: But, this accurſed *Itch* of appearing ſingular!

I would not however adviſe any perſon, who regards his own preſervation, to mention the word *rod* to this Gentleman. The violent convulſion, which the fatal remembrance of it brought on him, in the midſt of his laſt excellent Oration,* the horror, which appeared to be labouring within him, and the earneſt and *ear-rending* energy, with which he again and again threw out that affecting *Apoſtrophe*, AWAY WITH THE ROD! but too plainly ſpake what a deadly antipathy he bears to this wicked Inſtrument of correction. Indeed, from whence this antipathy had its riſe is yet matter of conjecture among the Learned: whether his mother during her pregnancy had her

* Several of the Obſervations, that have place in this Enquiry, muſt loſe much of their force to thoſe, who had not the happineſs of ſeeing and hearing our admirable Orator in this ſecond performance of his. And his having ſuppreſſed that valuable piece puts it out of the power of the Author of this to refer to it, in the manner he would chooſe.

imagination

imagination affected by any *dream* of *chaſtiſement*, or *apparition* of *birchen-ſpectre*; or whether a *fright* he received in his childiſh days has left an impreſſion on his mind not to be eraſed; or whether, as ſome think, our Orator tranſported with indignation, and borne away beyond the bounds of the material world, ſaw at that inſtant, like *Macbeth*, ſome airy phantaſm, ſome *incorporeal ſcourge*, ſhaking at him it's tail of terrors.

But, from whatever cauſe this extraordinary agitation was, whether from mere natural infirmity, or from ſoul-appalling viſion, or from an honeſt zeal in behalf of our free-born youths, whoſe minds have been ſo long ſubdued by unmanly correction, the noble Maxim he laid down every friend of liberty is bound to thank him for. It is true, *Solomon* ſeems to have thought that *chaſtiſement* might be of uſe to a *child*, and ſpeaks of *the rod of correction* as an excellent means of *driving fooliſhneſs from him*: but *Solomon* lived, when the world was not half ſo wiſe as it now is, or is like ſoon to be. And as to certain places of the *New Teſtament*, in which *ſtripes* and *threats of puniſhment* are intimated or expreſſed, our learned Grecian, who, to his honour be it ſaid, ſpeaks the beſt Greek of any man alive, has prepared a very curious diſſertation, in which he will prove, inconteſtably, that all ſuch words, phraſes, and intimations, are interpolations thruſt in by ſome whipping Commentators of old.

One is indeed apt to think that this powerful Declaimer might have abated ſomewhat of his violence on this occaſion; that he might have been contented with pointing his eloquence againſt the frequency and exceſſive ſeverity of puniſhment. He might have ſaid that to puniſh every little neglect and trivial tranſgreſſion is tyrannical and arbitrary; that to chaſtiſe children for doing childiſh things, that is, in fact, for being children, is cruel; and to correct them on account of ſlow parts or want of abilities, is barbarous.

He might have ſaid that the frequency of correction deſtroys the uſe of it; and that admonition, reproof, the awakening in them a Senſe of Duty, a Senſe of Honour, a Spirit of Emulation, ought always to be preferred to means of rigour, and that theſe ſhould only be employed, when thoſe have after repeated trials proved ineffectual. But then, what would have been the purpoſe of all this? there would have been nothing new in it, nothing ſingular, and the words and the practice of ſeveral of the preſent maſters had ſaid the ſame already.

Shall therefore a man tell us, that, becauſe childiſhneſs, giddineſs, inability, deſerve not puniſhment, therefore perverſeneſs and obſtinacy do not? that a ſtiff ſtubborn vicious temper, which has refuſed to bend, when generous inducements and all the gentler reproofs have been employed, is to be left unattempted by the ſeverer chaſtiſements, perhaps the only means of reclaiming it? Does not every one ſee, that a Maſter, who may have all kinds of tempers to deal with, muſt have *Inſtruments* adapted to the ſeveral tempers? that a prudent and humane man may employ threats, which he purpoſes not to execute? and that the very diſclaiming all rigorous chaſtiſements deprives him of the beſt means of preventing the neceſſity of them? Frequent and cruel corrections certainly are exceedingly miſchievous. But is there not ſome difference between hanging men for every fault they are guilty of, and enacting a Law for the aboliſhing all jayls and gibbets? The Former none but the worſt of Tyrants could wiſh for; the latter none but a Fool would propoſe.

Who then could have thought, that *Pope*'s famed prophetic verſe was ſo ſoon to have its literal accompliſhment! In the third book of the *Dunciad*, the Ghoſt of *Settle*, after leading in a viſion the new *King of Dulneſs* thro' the future wonders of his kingdom, and giving him a view of the perſons and means, by which the Glory of it was to be eſtabliſhed, breaks out in this enraptured manner; (*a*) Pro-

(*a*) Pope's Works 5th Vol. P. 220 Octavo. Lond. 1752.

Proceed, great Days! 'till Learning fly the Shore;
'Till *Birch ſhall bluſh with noble blood no more*;
'Till Thames ſee Eaton's Sons for ever play;
'Till Weſtminſter's whole year be holyday.

The Learned will remember, that this Prince of the realms of Dulneſs, in whoſe reign theſe wonders were to be wrought, was, like our Hero, a Worthy of the Stage.

And the ingenious Dr. *Warburton* has on theſe lines this very remarkable obſervation, and at preſent well worth attending to; 'It may perhaps ſeem incredible, 'that ſo great a Revolution in Learning, as is here 'propheſied, ſhould be brought about by ſuch '*weak Inſtruments*, as have been hitherto deſcribed 'in our poem; but do not thou, gentle reader, reſt 'too ſecure in thy contempt of theſe Inſtruments. 'Remember what the Dutch Stories ſomewhere re-'late, that a great part of their Provinces was once 'overflowed, by a ſmall opening made in one of 'their dykes by a ſingle *Water-rat*'.

The Merits of this cauſe may ſafely be reſted on what has been ſaid. From what we have ſeen of the judicious ſtructure of this boaſted Scheme, and of the fair and upright Arts employed to give it eſtabliſhment, the impartial world will eaſily judge, what kind of Qualifications our Projector is fraught with, both for the direction of an Academy, and for the improvement of the Public Manners. Had the Author of this Enquiry thought it neceſſary to carry it farther, matter ſufficient had not been wanting to him. And the whole courſe of our Projector's labours, from the firſt ſtep he has taken towards this Scheme, his wild notions of the importance of a School for teaching Oratory, and his ignorance of the means, to which true genuine Eloquence owes her ſtrength, his declamatory expatiating on the corruption of the preſent times, and his miſtaking in the moſt egregious manner the cauſes of it, his ſuperfi-

cial knowledge of the literary eſtabliſhments, internal Government, principles, learning, of the *French* nation, and, yet, the deciſive tone, with which he pronounces concerning all theſe; and, above all, the incoherence and manifeſt abſurdity of that part of his publiſhed Plan, which he calls *a Plan for an Academy*, and which may be called ſo, juſt as properly as the coarſe dawbing on a Publican's Sign may be ſtyled a picture; theſe, or any one of theſe, might afford full ſufficient matter for an enquiry much more extended, than either this *adventuring* Gentleman is worthy of, or the preſent Enquirer has leiſure for.

With relation only to what he ſeems to make his chief boaſt, the teaching of *Oratory*, the Author of this Enquiry would gladly aſk him ſome few queſtions——

Whether a School for Oratory would contribute to the Virtue of a People? or, whether on the contrary true native Eloquence has not its ſource and whole ſupport in Virtue?—Whether the *Greeks* at *Marathon*; whether the illuſtrious band of *Thermopylae*; whether *Junius Brutus*, *Cocles*, *Scævola*, and thoſe other Founders of the liberty of *Rome*; whether the Heroes of *Creſſi* and *Poitiers*; whether the Boors of the *Netherlands*, thoſe glorious men, who in the years 1572, &c. fought under that ever-memorable Patriot *William of Orange* for their *Altars* and their *Hearths*; whether our own *Inniſkilleners* in the laſt troubles of *Ireland*; or the *Camiſards* in *France*; whether, in a word, theſe foremoſt Spirits of theſe ſeveral ages and countries were any of them trained in Oratory-Schools? whether nevertheleſs it is not well known, that they could ſpeak, as well as act, when occaſion required it, with force and amazing efficacy? and, whether ever a *Demoſthenes* or a *Cicero* ſpake with ſuch power, as unpoliſhed *Brutus* over the bleeding *Lucretia*, or rough *Virginius* over his expiring daughter, or the illiterate Peaſant *Perier*, * whoſe Speeches lighted up the War of

* Hiſtoire des Camiſards ——

of the *Covennes?*——Whether genuine Eloquence does not ariſe from the heart's being full of the virtuous ſentiments, which the lips utter? whether the ſincerity and concern of the Speaker will not give him earneſtneſs? and, whether, in circumſtances when the Speaker really *feels*, his eyes, his countenance, his geſture, will not all be armed with utterance? and, whether therefore, among a People ſimple, unaffected, and inſpired with Virtue, powerful and forcible expreſſions will not always, on awakening and urgent occaſions, burſt forth with an efficacy not to be reſiſted?—What, then, is the cauſe of the decay of eloquence amongſt *us?* of the lifeleſs and unaffecting manner of ſpeech, that often prevails, even on occaſions and ſubjects, which ought moſt to affect? whether this is not owing to a decay of virtuous ſentiments, perhaps in all of us, and in ſome, particularly, to *diſpiriting* difficulties and *ſoul-ſubduing* neglect, which hardly ever fail of damping all Genius, and make the heart, as it were, to die within us? whether a School of Oratory would remedy the evil? whether it would not rather encreaſe affected manners, and teach us to aſſume a Character *not our own*, and to put on the ſemblance of ſincerity without having it? whether it would not lead us to prize more highly *juſt tones* and *cadences* than *juſt thinking*, to be more anxious about *well choſen words* than about *virtuous ſentiments*, about *ornamental periods* than *ſubſtantial truth?* what the reaſon was, that the moſt auguſt and upright Tribunal of the Pagan world interdicted to thoſe, who pleaded before it, the employing the aids of Oratory? and whether it is not a fact, that Oratory never was taught as an Art, in any States, but in the days of their degeneracy and declenſion? and, whether therefore the cultivating virtuous ſentiments in the minds of young perſons, and the rendering theſe ſentiments ſtrong and powerful; whether the inſpiring them with an ardent zeal for Religion, for Virtue, for Freedom, for their Country; the ſupplying them with a

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Fund of uſeful knowledge; and making them maſterly and fluent in their own language; * would not more effectually enable them to be affecting and vigorous ſpeakers, whenever called on by proper occaſion, than the being inſtructed in a School of Oratory, how to repreſent a *part* artfully, how to cloath foul purpoſes with a ſplendid dreſs, and to ſpeak, whatever may be the cauſe, or whatever their real feelings, in the *voice* and *tones* of Sincerity?

To conclude. If any thing ſaid in the courſe of this Enquiry has the appearance of ſeverity, our *Adventurer* muſt thank his *own* unſeemly conduct for it. His method of *attack* has made this method of *defence* neceſſary. Nor has the Author of this employed one ſingle topic againſt him, but what his own Scheme, his own Proceedings, his own Words, have furniſhed. And if he happens to be wounded, it is by *ſhafts* from his own *quiver*; he ſhot them forth, unprovoked and wantonly; and they are *juſtly* ſhot back to him.

As to thoſe Gentlemen, whoſe early promiſes of patronage and aid in ſupport of this new *Scheme for the improvement of Education* afforded the ſtrongeſt preſumptions in its favour, the Author of this Enquiry is well aſſured, what the Spirit was, that led them on; doubtleſs, a Public, National, Spirit; not regard to the good of *one* man, but to the Proſperity of a *People*; not in order to repair the breaches of a *private* fortune, but to raiſe an Edifice of *general* utility. And therefore, whatever is the ſucceſs of this Enquiry, whether the Objections it has produced ſhall be eſteemed weighty, or frivolous, ſome portion of their indulgence, he hopes, will not be wanting to him. He preſumes not to ſet himſelf in oppoſition to their purpoſes; he ſeeks only to render thoſe purpoſes effectual. A deſire of advancing the welfare of this Land moves *them*; the ſame deſire moves *him* alſo. Convinced, as firmly as they can be, of the advantages

* See above P. 36, 38.

advantages to be had from an Academical Eſtabliſhment in this Kingdom, and ſincerely zealous of having it an Eſtabliſhment *proſperous* and *ſurely-founded*, he only takes the liberty to conjure them, not to lay out labour and expence on a *Plan*, that may mock their expectations; and carefully to examine, whether the *ground*, whoſe fair ſurface invites them, is not underneath unſafe and hollow. In this view has this Enquiry been made. And, unjuſtifiable and inſulting as the method is, in which this Projector has thought proper to proceed, never would the Author of this have interfered, if ſomething far more powerful with *him* than a private intereſt, if a real concern for the happineſs of his Country, had not called him to it.

FINIS.

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